Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Ma`arij

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ

70:1 A questioner asked concerning a torment about to befall,

لِّلْكَـفِرِينَ لَيْسَ لَهُ دَافِعٌ

70:2 Upon the disbelievers, which none can avert,

مِّنَ اللَّهِ ذِي الْمَعَارِجِ

70:3 From Allah, the Lord of the ways of ascent.

تَعْرُجُ الْمَلَـئِكَةُ وَالرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

70:4 The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.

فَاصْبِرْ صَبْراً جَمِيلاً

70:5 So be patient, with a good patience.

إِنَّهُمْ يَرَوْنَهُ بَعِيداً

70:6 Verily, they see it (the torment) afar off.

وَنَرَاهُ قَرِيباً

70:7 But We see it near.

A Request to hasten the Day of Judgement

Allah says that,

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (١)

A questioner asked concerning a torment about to befall,

This Ayah contains an assumed meaning that is alluded to by the letter "**Ba**''. It is as though it is saying, a questioner requested to hasten on the torment that is about to fall.

It is similar to Allah's statement,

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ

And they ask you to hasten on the torment! And Allah fails not His promise. (22:47)

meaning, that its torment will occur and there is no avoiding it.

Al-`Awfi reported from Ibn `Abbas concerning the Ayah, سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (A questioner asked concerning a torment about to befall),

"That is the questioning of the disbelievers about the torment of Allah and it will occur to them.''

Ibn Abi Najih reported from Mujahid that he said concerning Allah's statement سَأَلَ سَائِلٌ (A questioner asked),

> "A person called out (requesting) for the torment that will occur in the Hereafter to happen.''
>
> Then he said, "This is their saying,
>
> اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ
>
> O Allah! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.'' (8:32)

Allah's statement,

... وَاقِعٍ (١) لِّلْكَافِرينَ ...

about to befall (**Waqi`**) upon the disbelievers,

means, it is waiting in preparation for the disbelievers.

Ibn `Abbas said, "**Waqi`** means coming.''

... لَيْسَ لَهُ دَافِعٌ (٢)

which non can avert,

> meaning, there is no one who can repel it if Allah wants it to happen. Thus, Allah says,

مِّنَ اللَّهِ ذِي الْمَعَارِجِ (٣)

From Allah, the Lord of the ways of ascent (**Al-Ma`arij**).

The Tafsir of "Lord of the ways of ascent

Ali bin Abi Talhah reported from Ibn `Abbas,

> "Lord of the ways of ascent means loftiness and abundance.''

Mujahid said,

"Lord of the ways of ascent means the ways of ascension into the heavens.''

Concerning Allah's statement,

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ ...

the angels and the **Ruh Ta`ruju** to Him,

Abdur-Razzaq reported from Ma`mar from Qatadah,

Ta`ruju means to ascend.

In reference to the **Ruh**, Abu Salih said,

"They are creatures from the creation of Allah that resemble humans but they are not humans.''

- It could be that here it means Jibril, and this is a way of connecting the specific to the general (other angels).

- It could also be referring to the name of the souls (**Arwah**) of the Children of Adam (humans).

For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Hadith of Al-Bara' proves.

The Meaning of "a Day the measure whereof is fifty thousand years”

Concerning Allah's statement,

... فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤)

in a Day the measure whereof is fifty thousand years.

This refers to the Day of Judgement.

Ibn Abi Hatim recorded from Ibn `Abbas that he said concerning the Ayah, فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (in a Day the measure whereof is fifty thousand years).

"It is the Day of Judgement.''

The chain of narration of this report (to Ibn `Abbas) is authentic.

Ath-Thawri reported from Simak bin Harb from `Ikrimah that he said concerning this verse,

"It is the Day of Judgement.''

Ad-Dahhak and Ibn Zayd both said the same.

Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah, تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (The angels and the **Ruh** ascend to Him in a Day the measure whereof is fifty thousand years).

"It is the Day of Judgement that Allah has made to be the measure of fifty thousand years for the disbelievers.''

Many Hadiths have been reported with this same meaning.

Imam Ahmad recorded from Abu `Umar Al-Ghudani that he said,

"I was with Abu Hurayrah when a man from Bani `Amir bin Sa`sa`ah passed and it was said: `This man is the wealthiest man of Bani `Amir.' So Abu Hurayrah said, `Bring him back to me.' So they brought the man back to Abu Hurayrah.

Then Abu Hurayrah said, `I have been informed that you are a man of great wealth.'

The man from Bani `Amir replied, `Yes, by Allah. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on, he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned.

So Abu Hurayrah said, `Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change.

Then the man said, `O Abu Hurayrah what is this?'

Abu Hurayrah replied, `I heard the Messenger of Allah say,

مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا

Whoever has camels and does not give their due (**Zakah**) in their **Najdah** and their **Risl**...)

We interrupted saying, `O Messenger of Allah! What is their **Najdah** and **Risl**'

He said,

فِي عُسْرِهَا وَيُسْرِهَا،

فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشَرِهِ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ،

حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ.

وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشَرِهِ،ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ، إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ.

وَإِذَا كَانَتْ لَهُ غَنَمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَسْمَنِهِ وَآشَرِهِ حَتَّى يُبْطَحَ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ،

حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَه

It is their difficulty and their ease,

for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years.

This will continue until the case of all the people is decided between them.

Then he (the withholder of **Zakah**) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the **Zakah** in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years.

This will continue until the case of all the people is decided between them.

Then he (the withholder of **Zakah**) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due **Zakah** in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its

horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years.

This will continue until the case of all the people is decided between them.

Then he (the withholder of **Zakah**) will see his path (i.e., either to Paradise or Hell).)

Then, the man from Bani `Amir said, `What is the due of the camel, O Abu Hurayrah'

Abu Hurayrah said, `It is that you give (in your **Zakah** payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'''

This Hadith was also recorded by Abu Dawud and An-Nasa'i.

A Different Version of this Hadith

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ،

فَتُكْوَى بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ

There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell.

His forehead, side and back will be scorched with these metal plates. This will continue until Allah

judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.

Then he (Abu Hurayrah) mentions the rest of the Hadith about the sheep and camels just as mentioned before.

In this narration (of Ahmad) the Prophet also added,

الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ

The horse is for three (on the Day of Judgement):

- for one man it is a reward,

- for another man it is a shield (protection),

- and upon another man it is a burden.

And the Hadith continues.

Muslim also recorded this Hadith in its entirety even though Al-Bukhari did not mention it.

The intent behind mentioning this here is the Prophet's statement,

حَتَّى يَحْكُمَ اللهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

Until Allah judges between His servants on a day whose measurement is fifty thousand years.

Instructing the Prophet to have Patience Then

Allah says,

فَاصْبِرْ صَبْرًا جَمِيلًا (٥)

So be patient, with a good patience.

meaning, `be patient, O Muhammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.'

Allah says in another Ayah,

يَسْتَعْجِلُ بِهَا الَّذِينَ لاَ يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُواْ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth. (42:18)

Thus, Allah says,

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦)

Verily, they see it (the torment) afar off.

meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched.

The word "**Ba`id**" here means that which is impossible to occur.

وَنَرَاهُ قَرِيبًا (٧)

But We see it (quite) near.

meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allah. All of what is approaching then it is near and it will definitely happen.

يَوْمَ تَكُونُ السَّمَآءُ كَالْمُهْلِ

70:8 The Day that the sky will be like the Al-Muhl.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ

70:9 And the mountains will be like `Ihn.

وَلاَ يَسْـَلُ حَمِيمٌ حَمِيماً

70:10 And no friend will ask a friend,

يُبَصَّرُونَهُمْ

70:11 Though they shall be made to see one another,

يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ

the criminal would desire to ransom himself from the punishment of that Day by his children.

وَصَـحِبَتِهِ وَأَخِيهِ

70:12 And his wife and his brother,

وَفَصِيلَتِهِ الَّتِى تُـْوِيهِ

70:13 And his Fasilah who sheltered him,

وَمَن فِى الاٌّرْضِ جَمِيعاً ثُمَّ يُنجِيهِ

70:14 And all that are in the earth, so that it might save him.

كَلاَّ إِنَّهَا لَظَى

70:15 By no means! Verily, it will be the fire of Hell,

نَزَّاعَةً لِّلشَّوَى

70:16 Nazza`ah the Shawa!

تَدْعُواْ مَنْ أَدْبَرَ وَتَوَلَّى

70:17 Calling (all) such as turn their backs and turn away their faces.

وَجَمَعَ فَأَوْعَى

70:18 And collect (wealth) and hide it (from spending it in the cause of Allah).

Terrors of the Day of Judgement

Allah says that the torment will befall the disbelievers.

يَوْمَ تَكُونُ السَّمَاء كَالْمُهْلِ (٨)

The Day that the sky will be like the **Al-Muhl**.

Ibn `Abbas, Mujahid, `Ata, Sa`id bin Jubayr, `Ikrimah, As-Suddi and others have all said,

"Like the residue of oil.''

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (٩)

And the mountains will be like **`Ihn**.

meaning, like fluffed wool.

This was said by Mujahid, Qatadah and As-Suddi.

This Ayah is similar to Allah's statement,

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ

And the mountains will be like carded wool. (101:5)

Concerning Allah's statement,

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا(١٠)

يُبَصَّرُونَهُمْ ...

And no friend will ask a friend, though they shall be made to see one another.

Meaning, no close friend will ask his close friend about his condition while he sees him in the worst

of conditions. He will be worried about himself and will not be able to think of others.

Al-`Awfi reported from Ibn `Abbas,

"Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allah says,

لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Every man that Day will have enough to make him careless of others.'' (80:37)

This honorable Ayah is similar to Allah's statement,

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ وَاخْشَوْاْ يَوْماً لاَّ يَجْزِى وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً إِنَّ وَعْدَ اللَّهِ حَقٌّ

O mankind!

Have **Taqwa** of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allah is true. (31:33)

and He also says,

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. (35:18)

and He says,

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. (23:101)

and similarly He says,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

وَأُمِّهِ وَأَبِيهِ

وَصَـحِبَتِهُ وَبَنِيهِ

لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

> That day shall a man flee fom his brother, and from his mother and his father, and from his wife and his children.
>
> Every man that Day will have enough to make him careless of others. (80:34-37)

Then Allah's saying here,

...يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ (١١)

وَصَاحِبَتِهِ وَأَخِيهِ (١٢)

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ (١٣)

وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ (١٤)

كَلَّا...

the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his **Fasilah** (kindred) who sheltered him, and all that are in the earth, so that it might save him.

By no means!

> means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allah on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom).

Mujahid and As-Suddi both said, وَفَصِيلَتِهِ (and his **Fasilah**)

"This means his tribe and his kin.''

Ikrimah said,

"This means the subdivision of his tribe that he is from.''

Ashhab reported from Malik that he said,

"His **Fasilah** is his mother.''

Allah said,

... إِنَّهَا لَظَى (١٥)

Verily, it will be the fire of Hell,

Here He is describing the Hell- fire and the severity of its heat.

نَزَّاعَةً لِّلشَّوَى (١٦)

Nazza`ah the **Shawa**!

Ibn `Abbas and Mujahid both said,

"It is the skin of the head.''

Al-Hasan Al-Basri and Thabit Al-Bunani both said,

"This means respectable parts of the face.''

Qatadah said, نَزَّاعَةً لِّلشَّوَى (**Nazza`ah** the **Shawa**!)

"This means removing his important organs, and the respectable parts of his face, his creation and his limbs.''

Ad-Dahhak said,

"This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining.''

Ibn Zayd said, "The لِّلشَّوَى **Shawa** is the marrow of the bones.''

As for, نَزَّاعَةً **Nazza`ah** Ibn Zayd said,

> "It is cutting their bones and transformation of their skins and their form.''

Concerning Allah's statement,

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى (١٧)

وَجَمَعَ فَأَوْعَى (١٨)

Calling (all) such as turn their backs and turn away their faces. And collect and hide it.

> meaning, the Fire will call out to its children whom Allah created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allah said, of those who turned their backs and turned away.
>
> This means they denied with their hearts and abandoned the performance of deeds with their limbs.

وَجَمَعَ فَأَوْعَى

And collect and hide it.

> meaning, he gathered wealth piling it up, and he concealed it,
>
> meaning he hid it and refused to give the obligatory right of Allah that was due on it of spending and paying the **Zakah**.
>
> It has been recorded in a Hadith that the Prophet said,

لَا تُوعِي فَيُوعِيَ اللهُ عَلَيْك

Do not hold back (your wealth) or else Allah will hold back from you.

إِنَّ الإِنسَـنَ خُلِقَ هَلُوعاً

70:19 Verily, man was created very impatient;

إِذَا مَسَّهُ الشَّرُّ جَزُوعاً

70:20. Apprehensive when evil touches him;

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً

70:21 And suppressive when good touches him.

إِلاَّ الْمُصَلِّينَ

70:22 Except those who are devoted to Salah.

الَّذِينَ هُمْ عَلَى صَلاَتِهِمْ دَآئِمُونَ

70:23 Those who with their Salah are Da'imun;

وَالَّذِينَ فِى أَمْوَلِهِمْ حَقٌّ مَّعْلُومٌ

70:24 And those in whose wealth there is a recognized right.

لِّلسَّآئِلِ وَالْمَحْرُومِ

70:25 For the one who asks, and for the deprived.

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ

70:26 And those who believe in the Day of Recompense.

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ

70:27 And those who fear the torment of their Lord.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

70:28 Verily, the torment of their Lord is that before which none can feel secure.

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَـفِظُونَ

70:29 And those who guard their private part (chastity).

إِلاَّ عَلَى أَزْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـنُهُمْ

70:30 Except from their wives or their right hand possessions -- for (then) they are not blameworthy.

فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ابْتَغَى وَرَآءَ ذلِكَ فَأُوْلَـئِكَ هُمُ الْعَادُونَ

70:31 But whosoever seeks beyond that, then it is those who are trespassers.

وَالَّذِينَ هُمْ لاًّمَـنَـتِهِمْ وَعَهْدِهِمْ رَعُونَ

70:32 And those who keep their trusts and covenants.

وَالَّذِينَ هُمْ بِشَهَـدَتِهِم قَائِمُونَ

70:33 And those who stand firm in their testimonies.

وَالَّذِينَ هُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ

70:34 And those who are with their Salah, Yuhafizun.

أُوْلَـٰٓئِكَ فِى جَنَّـٰتٍ مُّكْرَمُونَ

70:35. Such shall dwell in the Gardens, honored.

Man is Impatient. Allah informs about man and his inclination to corrupt his behavior.

Allah says,

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا (١٩)

Verily, man was created very impatient;

Then, Allah explains this statement by saying,

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠)

Apprehensive when evil touches him;

meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he will receive any good after it.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (٢١)

And suppressive when good touches him.

meaning, if he attains any blessing from Allah, he is stingy with it, not sharing it with others. He will withhold the right of Allah with that blessing.

Imam Ahmad said that Abu Abdur-Rahman informed them that Musa bin Ali bin Rabah told them that he heard his father narrating from Abdul-Aziz bin Marwan bin Al-Hakim that he heard Abu Hurayrah saying," The Messenger of Allah said,

شَرُّ مَا فِي رَجُلٍ: شُحٌّ هَالِعٌ وَجُبْنٌ خَالِع

The worst thing that can be in a man is greedy impatience and unrestrained cowardice.

Abu Dawud recorded this Hadith from `Abdullah bin Al-Jarrah on the authority of Abu Abdur-Rahman Al-Muqri', and this is the only Hadith through Abdul-`Aziz with him.

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allah says,

إِلَّا الْمُصَلِّينَ (٢٢)

Except those who are devoted to **Salah**.

meaning, man is described with blameworthy characteristics except for He whom Allah protects, helps and guides to good, making its means easy for him -- and these are those people who perform **Salah**.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣)

Those who with their **Salah** are **Da'imun**;

It has been said that this means they guard its times and the elements obligatory in it.

This has been said by Ibn Mas`ud, Masruq and Ibrahim An-Nakha`i.

It has also been said that it means tranquility and humble concentration (in the prayer).

This is similar to Allah's statement,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

الَّذِينَ هُمْ فِى صَلاَتِهِمْ خَـشِعُونَ

Successful indeed are the believers. Those who with their **Salah** are **Khashi`un**. (23:1-2)

This was said by `Uqbah bin `Amir.

From its meanings, is the same terminology used to describe standing (still) water (**Al-Ma' Ad-Da'im**). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (**Da'im**) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Hadith that has been recorded in the Sahih on the authority of `A'ishah that the Messenger of Allah said,

أَحَبُّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلّ

The most beloved deeds to Allah are those that are most consistent, even if they are few.

Then Allah says,

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (٢٤)

لِّلسَّائِلِ وَالْمَحْرُومِ (٢٥)

And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.

meaning, in their wealth is a determined portion for those who are in need.

Concerning Allah's statement,

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ (٢٦)

And those who believe in the Day of Recompense.

meaning, they are sure of the Final Return (to Allah), the Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment.

For this reason Allah says,

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ (٢٧)

And those who fear the torment of their Lord.

meaning, they are fearful and dreadful.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ (٢٨)

Verily, the torment of their Lord is that before which none can feel secure.

meaning, no one is safe from it (Allah's torment) of those who understand the command from Allah, except by the security of Allah Himself.

Then Allah says,

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٢٩)

And those who guard their private part (chastity).

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allah has allowed them to be in.

This is why Allah says,

إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ...

Except from their wives or their right hand possessions,

meaning, from their female slaves.

... فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٣٠)

فَمَنِ ابْتَغَى وَرَاء ذَلِكَ فَأُوْلَئِكَ هُمُ الْعَادُونَ (٣١)

for (then) they are not blameworthy.

But whosoever seeks beyond that, then it is those who are trespassers.

The explanation of this has already preceded at the beginning of Surah **Al-Mu'minun**, and therefore does not need to be repeated here.

Allah said,

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٣٢)

And those who keep their trusts and covenants.

meaning, if they are given a trust they do not deceit and when they make a covenant they do not break it.

These are the characteristics of the believers which are opposite of the characteristics of the hypocrites.

This is like what is reported in the authentic Hadith,

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ

The signs of the hypocrites are three.

- When he speaks he lies,
- when he promises he breaks his promise,
- and when he is given a trust he behaves treacherously (with it).

In another narration it states,

إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ

- When he speaks he lies,
- when he makes a covenant he breaks it,
- and when he argues he is abusive.

Concerning Allah's statement,

وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ (٣٣)

And those who stand firm in their testimonies.

This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allah says in another Ayah,

وَمَن يَكْتُمْهَا فَإِنَّهُ ءَاثِمٌ قَلْبُهُ

Who hides it, surely, his heart is sinful. (2:283)

Then Allah says,

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (٣٤)

And those who are with their **Salah**, **Yuhafizun**.

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts.

So Allah begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Surah **Al-Mu'minun**. It is exactly the same discussion. This is why Allah says there (in **Al-Mu'minun**),

أُوْلَـئِكَ هُمُ الْوَرِثُونَ

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَـلِدُونَ

These are indeed the inheritors. Who shall inherit the **Firdaws** (Paradise). They shall dwell therein forever. (23:10-11)

And He says here,

أُوْلَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ (٣٥)

Such shall dwell in the Gardens, honored.

meaning, they will be honored with various types of pleasures and delights.

فَمَالِ الَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ

70:36 So, what is the matter with those disbelievers, before you Muhti`in?

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ

70:37 On the right and on the left, `Izin.

أَيَطْمَعُ كُلُّ امْرِىءٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ

70:38 Does every man of them hope to enter the Paradise of Delight?

كَلاَّ إِنَّا خَلَقْنَـهُم مِّمَّا يَعْلَمُونَ

70:39 But no! Verily, We have created them out of that which they know!

فَلاَ أُقْسِمُ بِرَبِّ الْمَشَـرِقِ وَالْمَغَـرِبِ إِنَّا لَقَـدِرُونَ

70:40 But no! I swear by the Lord of the easts and the wests that surely We are Able.

عَلَى أَن نُّبَدِّلَ خَيْراً مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ

70:41 To replace them by (others) better than them; and We are not to be outrun.

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَّى يُلَـقُواْ يَوْمَهُمُ الَّذِى يُوعَدُونَ

70:42 So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.

يَوْمَ يَخْرُجُونَ مِنَ الاٌّجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ

70:43 The Day when they will come out of the graves quickly as racing to a Nusub,

يُوفِضُونَ خَـٰشِعَةً أَبْصَـٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ

70:44 With their eyes lowered in fear and humility, ignominy covering them (all over)!

ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ

That is the Day which they were promised!

The Rebuke of the Disbelievers and the Threat against Them

Allah rebukes the disbelievers who, in the time of the Prophet, saw him and the guidance Allah sent him with. They witnessed the magnificent miracles Allah aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allah says,

فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ

فَرَّتْ مِن قَسْوَرَةٍ

Then what is wrong with them that they run away from admonition As if they were (frightened) wild donkeys. Fleeing from a beast of prey. (74:49-51)

This is the example of disbeliever.

And this Ayah is similar. As Allah says,

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (٣٦)

So what is the matter with those disbelievers, before you **Muhti`in**?

meaning, `what is wrong with these disbelievers who are with you, O Muhammad. Why are they **Muhti`in**,

meaning hastily running away from you'

This is as Al-Hasan Al-Basri said, "**Muhti`in** means departing.''

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (٣٧)

On the right and on the left, **`Izin**.

The singular of **`Izin** is **`Izah**, which means separating.

meaning in their separating and their differing.

Al-`Awfi reported from Ibn `Abbas about the Ayah; فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (So what is the matter with those disbelievers, before you **Muhti`in)**.

"They are looking in your direction.''

Then the Ayah; عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (On the right and on the left, **`Izin)**. he (Ibn `Abbas) said,

"**Al-`Izin** is a group among the people.

On the right and on the left means they are turning away (right and left) from him (the Prophet) and mocking him.''

Jabir bin Samurah narrated that the Messenger of Allah came out to them while they were sitting in circles. So the Messenger of Allah said,

مَا لِي أَرَاكُمْ عِزِينَ؟

Why do I see you all **`Izin** (in groups).

Ahmad, Muslim, Abu Dawud, An-Nasa'i and Ibn Jarir all recorded this Hadith.

Then, concerning Allah's statement,

أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ (٣٨)

كَلَّا...

Does every man of them hope to enter the Paradise of Delight?

But no!

meaning, is this their wish, yet they flee from the Messenger in aversion to the truth. Are they hoping that they will be admitted into the Gardens of Delight? Nay, rather their abode is Hell.

Then Allah affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allah mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allah says,

... إِنَّا خَلَقْنَاهُم مِّمَّا يَعْلَمُونَ (٣٩)

Verily, We have created them out of that which they know!

meaning, from despised semen.

This is as Allah says,

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ

Did We not create you from a despised water (semen) (77:20)

Allah also says,

فَلْيَنظُرِ الإِنسَـنُ مِمَّ خُلِقَ

خُلِقَ مِن مَّآءٍ دَافِقٍ

يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ

يَوْمَ تُبْلَى السَّرَآئِرُ

فَمَا لَهُ مِن قُوَّةٍ وَلاَ نَاصِرٍ

So let man see from what he is created!

He is created from a water gushing forth. Proceeding from between the backbone and the ribs.

Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper. (86:5-10)

Then Allah says,

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ ...

But no!

I swear by the Lord of the easts and the wests.

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it.

The point of this statement is that the matter is not as the disbelievers claim: that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist.

This is why Allah says,

لَخَلْقُ السَّمَوَتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. (40:57)

Allah also says,

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضِ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead?

Yes, He surely is Able to do all things. (46:33)

Allah says in another Ayah,

أَوَلَـيْسَ الَذِى خَلَقَ السَّمَـوتِ وَالاٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Is not He Who created the heavens and the earth, able to create the like of them?

Yes, indeed! He is the All-Knowing Supreme Creator.

Verily, His command, when He intends a thing, is only that He says to it, "Be!''-- and it is! (36:81,82)

So here He says,

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (٤٠)

عَلَى أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ ...

But no!

I swear by the Lord of the easts and the wests that surely We are Able to replace them by (others) better than them..

meaning, `on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now.'

For verily, Allah's power is suitable (able) to do that.

... وَمَا نَحْنُ بِمَسْبُوقِينَ (٤١)

and We are not to be outrun.

meaning, `We are not unable.'

This is as Allah says,

أَيَحْسَبُ الإِنسَـنُ أَلَّن نَّجْمَعَ عِظَامَهُ - بَلَى قَـدِرِينَ عَلَى أَن نُّسَوِّىَ بَنَانَهُ

Does man think that We shall not assemble his bones?

Yes, We are able to put together in perfect order the tips of his fingers. (75:3,4)

Allah also says,

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

عَلَى أَن نُّبَدِّلَ أَمْثَـلَكُمْ وَنُنشِئَكُمْ فِى مَا لاَ تَعْلَمُونَ

We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not. (56:60,61)

Ibn Jarir preferred the meaning **to be**:

`a nation who will obey Us and not disobey Us.'

He (Ibn Jarir) interpreted it in the same way as Allah's statements, عَلَى أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ (To replace them by (others) better than them..) and:

الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ

And if you turn away, He will exchange you for some other people and they will not be like you. (47:38)

However, the first interpretation is more obvious since the other Ayat support that, and Allah the Most High knows best.

Then Allah says,

فَذَرْهُمْ ...

So leave them,

meaning, `O Muhammad!'

... يَخُوضُوا وَيَلْعَبُوا ...

to plunge in vain talk and play about,

meaning, leave them in their denial, disbelief and obstinance.

... حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ (٤٢)

until they meet their Day which they are promised.

meaning, they are going to know the outcome of that and taste its evil consequences.

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ (٤٣)

The Day when they will come out of the graves quickly as racing to a **Nusub**.

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object.

Ibn `Abbas, Mujahid and Ad-Dahhak, all said,

"As if they were rushing towards a flag.''

Abu `Aliyah and Yahya bin Abi Kathir both said,

"As if they were rushing towards a goal.''

The majority of reciters recited this word as "**Nasb**'' (instead of **Nusub**) with a **Fathah** over the letter **Nun** and a **Sukun** over the letter **Sad**.

This (**Nasb**) is a verbal noun meaning something that is erected.

Al-Hasan Al-Basri recited it as "**Nusub**'' with a **Dammah** over both the letter **Nun** and **Sad**. This (**Nusub**) means an idol.

> With this recitation the Ayah means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it.

This has been reported from Mujahid, Yahya bin Abi Kathir, Muslim Al-Batin, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, Abu Salih, `Asim bin Bahdalah, Ibn Zayd and others.

Concerning Allah's statement,

خَاشِعَةً أَبْصَارُ...

With their eyes lowered in fear,

meaning humbled.

... هُمْ تَرْهَقُهُمْ ذِلَّةٌ...

covering them with humility.

> meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allah).

... ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ (٤٤)

That is the Day which they were promised!

This is the end of the Tafsir of Surah **Ma'arij**. And all praise and thanks are due to Allah.